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HISTORICAL SKETCHES

OF THE

MISSIONS

IN

JAPAN, KOREA,

By REV. A. GOSMAN, D. D., By REV. L. W. ECKARD, D. D.,

UNDER THE CARE OF THE

Board of Foreign Missions of the Presbyterian Church.

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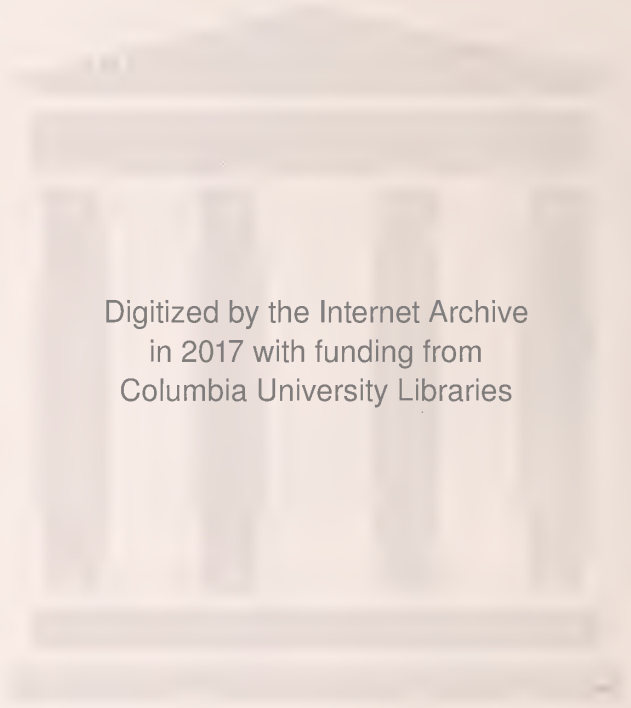
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JAPAN.

BY

Rev. A. GOSMAN, D.D.



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MAP OF JAPAN

Showing the work of the United Church of Christ.

Names of places where there are organized Churches are underlined.

In all other places shown on this map, work is in progress but no Churches have yet been organized.

December, 1888.

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MISSIONS IN JAPAN.

THE COUNTRY.

THE islands which compose the Japanese empire stretch in a crescent shape along the northeastern coast of Asia, from Kamtchatka on the north to Korea on the south, embracing an area of about 160,000 square miles. They are very numerous, but the four islands of Yezo, Niphon (or more accurately Hondo), Shikoku and Kiushiu form the great portion of the empire. The climate, except in the very northern islands, is mild and healthful. The heats of summer are tempered by the surrounding ocean, and the Gulf Stream of the Pacific, which washes the eastern shores of these islands, mitigates the severity of the winter. In location and climate there is a striking similarity between these islands and those of the British empire, so that Japan may be called the Great Britain of the East. The great mountain chain which forms the backbone of the islands is broken by frequent valleys, exceedingly fertile, and opening out to the sea in small but fruitful plains. The skies are clear and beautiful, and nature clothes itself in its brightest robes of green. It is a land of fruits and flowers, and its hills are stored with the choicest minerals. At the census of 1888 the population of the empire was 40,000,000.

A fertile soil, healthful air, temperate climate, abundant food, and comparative isolation from other nations, with that subtle, ever-present sense of uncertainty which clings to all volcanic regions, have shaped, to a large extent, the character and history of the people.

THE PEOPLE.

The Japanese are a kindly people, impressible, quick to observe and imitate, ready to adopt whatever may seem to promote their present good, imaginative, fond of change and yet withal loyal to their government and traditions. The long and bloody strifes which have marked their history have not only left their impress in a strong martial spirit, but have naturally resulted in separat-

ing the people into two great classes, the *Samurai* or military—who in Japan are at the same time the *literati*, holding both the sword and the pen—and the agriculturists, merchants and artisans. The distinction holds not only in their social but in their intellectual and moral character. What is descriptive of the one class is not necessarily true of the other. The ruling or military class are intelligent, cultured, courteous, restless, proud, quick to avenge an affront, ready even to take their own lives upon any reproach,—thinking, apparently, that the only thing that will wash out a stain upon their honor is their own blood. The more menial class is low, superstitious, degraded, but more contented. The average Japanese is, however, comparatively well educated, reverent to elders, obedient to parents, gentle, affectionate, and, as far as this life is concerned, indifferent, and, in that sense, happy. But there is a sad want of the higher moral virtues. Truth, purity, temperance, unselfish devotion, self-denial, love to men, are not prominent virtues: they are lamentably wanting. Even that obedience to parents which may be regarded as their characteristic virtue, has been carried to such an extent practically, is held so fully without any limitations in personal rights or conscience, that it actually proves "the main prop of paganism and superstition, and is the root of the worst blot on the Japanese character—the slavery of prostituted women." The idea of chastity seems almost to have perished from the Japanese life.

THE HISTORY.

The history of Japan falls into three great periods. The lines of division are so well marked that all writers recognize them. The first stretches into the remote past, and comes down to about the middle of the twelfth century. Here, as elsewhere, the aborigines have gradually retired before a stronger foreign power, until, partly by destruction and partly by amalgamation with their conquerors, they have well-nigh disappeared. The pure Ainos—or the original inhabitants—are found only in the northern portion of the islands. It is not certain from what quarter the adventurers came; but the existence of Chinese words in their language, and the known relation between these two nations in later historic periods, point to the swarming hive of China as one of the sources from which the present Japanese have come; while another element of the population is of Malay origin. The present *mikado* or emperor of Japan traces his line back in unbroken succession to about 660 B. C., when, according to their tradition, Jimmu Tenno, the first mikado—sprung from the sun-goddess—landed upon the islands with a few retainers, and, after a severe and protracted struggle with the natives, established the

empire. The dynasty thus founded has never lost its hold upon the people, who regard the emperor as divine, and whose loyalty has its support and strength in their religion. Its actual power, however, has been liable to great fluctuations. The ruling prince found it difficult at times to restrain the power and pride of his nobles, or *daimios*. They were restless, ambitious, wielding absolute power in their own domain, and chafing under restraints—rendering oftentimes a formal rather than a real allegiance to the supreme ruler. It was not an unnatural step, therefore, when Yoritomo, one of these powerful nobles, employed by the emperor to subdue his rebellious subjects, usurped the entire executive authority, and thus closed the first period of the history.

The second period reaches from the origin of this dual power in the state—1143 A. D.—until the restoration of the imperial authority—1853–1868. Yoritomo never claimed the position or honor of emperor. He was not a rival to the mikado. He recognized the source of authority in the divine line, but under the title of *shogun* or general, exercised regal power, and transmitted his office in his own line, or in rival families. His edicts were in the name of the emperor. It was his policy to assume only to be the first of the princes under the divine head. The title of *tycoon* (*taikun*, great lord), attributed to him by foreign powers, was never claimed by him until the treaty with Commodore Perry in 1853. It was the assumption of this title which prepared the way for his downfall and the overthrow of the whole system connected with him—a system which, like the feudal system of the Middle Ages, having served its purpose, now stood as a bar to the nation's progress, and must therefore perish.

It was during this period that the papal missionaries under Francis Xavier reached Japan—1549. Although meeting with serious difficulties, in his ignorance of the language and the opposition made by the followers of the existing religions, Xavier was well received and had great success. Converts were rapidly multiplied, so that in about thirty years there were two hundred and fifty thousand native Christians. But his success was due partly to the doctrines he preached—in contrast with Buddhism full of hope and promise—but mainly to the fact that he made the transition from heathenism to Christianity very easy. It was largely the substitution of one form of idolatry for another. The political plans and intrigues of the Jesuits soon awakened the opposition of the natives. The flames of civil war were kindled and the Christians were exterminated with the decree over their graves, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan." The edict forbidding Christianity was followed by one rigidly excluding all

foreigners from Japan, with the exception of a few Dutch traders, who under the most humiliating conditions were allowed a residence in Deshima, a little island in the port of Nagasaki. The Japanese were forbidden to leave their country, and those even who were driven from their land by storms, or carried by the currents of the sea to other shores, if they returned were to be put to death. This furnishes an instructive comment upon the spirit and methods in which Jesuit missions are conducted.

The policy of entire seclusion, so inaugurated, was maintained until the treaty with Commodore Perry, in 1853, which introduces the third period in the history of Japan. It would be a mistake, however (as Griffis—"The Mikado's Empire," chap. xxviii.—has clearly shown), to attribute the great revolution which then began, and was completed in the restoration of the mikado to his rightful throne in 1868, solely to such an event as this, or to the subsequent treaties with other western powers. No mere external event like this could have fired the popular heart unless it had been prepared for it. Mighty forces were at work among the people tending to this result. They were growing restless under the usurpation of the shogun. Rival families who had been subjected, were plotting his destruction. The more cultivated of the people were growing acquainted with the facts and principles of their earlier history. Men of culture and influence—scholars, soldiers, statesmen—were laboring to bring back the old *regime*. The introduction of the foreigner, even in the restricted degree in which it was first permitted, only served to hasten what was already sure to come. It was the spark which kindled the elements into a flame. But, whatever the cause, a mighty revolution swept over the land. The mikado resumed his power. The *shogun* was compelled to resign his position, the more powerful daimios were removed from their fiefs, the whole feudal system fell as at a single blow, and the government administered like the modern governments of Europe, was established. The mikado, without formally renouncing his claim upon the loyalty and homage of his people on the ground of his divine descent, has come out from his seclusion, has changed his capital to the great city of Tokyo, moves among his people like other princes, seems disposed to seek their interests, and is making strenuous efforts to secure for Japan a recognized place among the enlightened nations of the world. It was this treaty and the revolution which followed it, which opened the way for Christian work in Japan.

An event which moved the entire nation to rejoicing, and stirred the hearts of all Japan's well wishers with thanksgiving, was the promulgation of the National Constitution, in February, 1889. This pledge of the nation's new existence as a Constitutional

Monarchy went into effect February 11, 1890, and the Diet provided for, comprising a House of Peers and a House of Representatives, met for the first time November 29th, 1890. Freedom of conscience and liberty of worship are guaranteed to all. The revision of treaties is now confidently expected (1890). This means that all Japan will be open to foreigners. Heretofore foreign residents could live only in port cities, and could travel into the interior only by permission gained on a plea of ill-health or the pursuit of science. By the revision of treaties our missionaries will be permitted to preach the gospel in the interior without hindrance.

RELIGIONS IN JAPAN.

The early faith of the Japanese (Shintoism) seems to have been little more than a deification and worship of nature, and a supreme reverence for their ancestors and rulers, who were not the representatives of God, but the divinities themselves. Its central principle is the divinity of the mikado, and the duty of all Japanese to obey him implicitly. "It is in no proper sense of the term a religion. It is difficult to see how it could ever have been so denominated." Whatever it may have been originally, in its revised form as it now exists, it is little more than a political principle underlying the form of government, and embodying itself in governmental laws and regulations. It is the state religion, but has a feeble hold upon the masses of the people. It does not claim to meet or satisfy any of the religious demands of our nature. It left the way open for any system which should propose to meet those demands.

About 550 A.D. the Buddhists carried their faith from China to Japan. Buddhism, originating in India, but subsequently expelled from its native soil, swept through Burmah, Siam, China, northeastern Asia and Japan, and now holds nearly one-third of the human race among its adherents. Theoretically it is a system of godless philosophy, connected with a relatively pure and elevated morality.

But this is not Buddhism as it came to Japan. In the twelve hundred years of its existence it had grown from a philosophical system into a vast ecclesiastical and sacerdotal system, with its idols, its altars, its priests and ritual, its monks and nuns —indeed, a Roman Catholicism without Christ. It found a congenial and unoccupied soil in the Japanese mind, and, although meeting with opposition, spread rapidly until it ultimately embraced the great mass of the people. It reached its golden age, in Japan, about the thirteenth and fourteenth centuries, A.D., when the land was filled with its temples, priests and

worshippers.* Buddhism, in Japan, has its different sects or denominations, bearing the names of its great teachers and apostles, varying almost as widely in doctrines and customs as Protestants vary from Romanists, but still all united in opposition to the Christian faith. While it has lost something of its power and glory, and deteriorated in its moral teachings, it is still the religion of the people, and presents the great religious obstacle to the introduction and spread of the gospel.

Confucius also has his followers in Japan; but as that great philosopher never claimed to be a religious teacher, never discussed or answered the momentous questions as to man's religious nature, his origin or his destiny, and regarded man solely in his political, social and moral relations in this life, Confucianism cannot be regarded as a religion. It offers no serious hindrance to the progress of Christian missions. Shintoism as the religion of the state, allying itself with modern secularism; and atheism and Buddhism, the religion of the masses, are the Japanese rationalism and superstition which the gospel must meet and overcome.

PREPARATIONS FOR THE WORK.

For this work the way had been wonderfully prepared. The providence of God was clearly leading the Church to this field. American enterprise had reached the Pacific slope, and was pushing its commerce to the eastern continent, which now lay at its doors. Lines of steamers went out from the Golden Gate, and on their way to China skirted these beautiful islands, which, although secluded from the world, were known to be filled with a teeming population. The scanty information which the civilized world had obtained through the Dutch traders, fed the desire to know more. The necessities of commerce seemed to demand that the long seclusion should cease. On the other hand there had been, as we have seen, a great awakening among the Japanese themselves. The spirit of inquiry which led their scholars back into their earliest records, turned their thoughts also to the outlying world. Eager and searching questions were put to the Dutch traders. A dim conception of the superior power and civilization of the western world began to dawn upon their minds. The more thoughtful were longing for a clearer knowledge of the outside world, and to break through the barriers which had so long shut them in. At the same time the fermentation in religious thought,

* The most famous statues (or idols) of Buddha are the *Dai-Butz* (Great Buddha) at Kamakura and Nara. That at Kamakura is a mass of copper forty-four feet high. The Nara image is larger, although not so perfect as a work of art. It is fifty-three and a half feet high; its face is sixteen feet long and nine feet wide. It is a bronze composed of gold, tin, mercury and copper.

connected with the political and social changes in the restoration of the Shinto faith, with the mikado's power, was favorable to the spirit of inquiry. Those who were wearied and dissatisfied were ready to listen favorably to the claims of the new faith which was even now standing at their doors. At this juncture, in 1853, a small American squadron under Commodore Perry—in no spirit of conquest, but in the interest of commerce and humanity—appeared in Japanese waters, and succeeded in opening the long-sealed gates. The fleet under Perry was the representative of the western nations. The American treaty was rapidly followed by treaties with other powers, granting larger privileges. In 1860 Mr. Townsend Harris, United States consul-general for Japan, negotiated a new treaty, opening other parts of the empire to commerce, in which Christianity and Christian teaching were no longer forbidden, and the custom of trampling on the cross was abolished, but which contained no clauses granting liberty to the Japanese to embrace the Christian faith, or to Christian missionaries to proclaim its truths.

MISSION WORK IN JAPAN.

The Christian Church was watching with intense interest the steps by which Japan was opened to the civilized word. As early as 1855, the Presbyterian Board of Foreign Missions requested D. B. McCartee, M.D., one of its missionaries in China, to visit Japan and make inquiries preparatory to sending forth a laborer to this long inaccessible field. The Board believed Dr. McCartee to be peculiarly qualified for this important pioneer work, and hoped, if his reports were favorable, to enter immediately upon the work there. Dr. McCartee went at once to Shanghai, but was unable to obtain a passage thence in any vessel to the Japanese ports, and after some delay returned to his work at Ningpo. The way was not yet open. It was thought to be impracticable then to establish the mission contemplated, and the Board waited, watching for the first favorable indication. After three years of waiting, the favorable indication was seen; the Executive Committee reported that in their judgment the way was open, and that it was the duty of our Church now to take part in this great work. Brethren were found ready and eager to be sent. Dr. James C. Hepburn and his wife, formerly missionaries in China, but then residing in New York, where Dr. Hepburn had secured a handsomely remunerative practice, were appointed by the Board, and sailed for Shanghai, on their way to Japan, April 24, 1859. Rev. J. L. Nevius and his wife, on account of the failure of Mrs. Nevius's health in Ningpo, were appointed by the Board to be asso-

ciated with Dr. and Mrs. Hepburn in the new mission. Thus our Church was among the first to enter the open field. Dr. Hepburn arrived in Japan early in Nov., 1859, and settled at Kanagawa, a few miles from Yedo (now Tokyo). Here a Buddhist temple was soon obtained as a residence; the idols were removed, and the heathen temple was converted into a Christian home and church. The missionaries found the people civil and friendly, inquisitive, bright, eager to learn, apt in making anything needed, if a model were given them. There was no decided opposition from the government, although it evidently knew who the missionaries were and what was the object of their coming. They were kept under constant surveillance, and all their movements were reported to the rulers. The circumstances in which they were placed greatly facilitated their progress in the study of the language. Going without servants, and relying entirely upon Japanese workmen, carpenters, servants, etc., they were compelled to use the language, and made rapid progress. Dr. Hepburn says, "The written language is no doubt more difficult than the Chinese, and the spoken is nearly as difficult, though quite different in structure." Public service, to which foreigners were invited, was established in their home, and the mission work began—Dr. Hepburn using his medical skill and practice, as furnishing an opportunity to speak to the sick and suffering of Christ, whose gospel he was not permitted to preach.

Mr. and Mrs. Nevius remained in Japan nine months studying the language. Finding that direct missionary work there was then impracticable and there being no indication of favorable changes for the future, while in North China, just opened under the recent treaty there was an urgent call for laborers, they obtained permission to return to China. For a time there was some solicitude for the personal safety of the missionaries in Japan, owing to a reactionary movement among the ruling classes. They were jealous of their prerogatives, and in many cases eager for a return to the old exclusive policy of the government. But the danger soon passed away. While the missionaries were watched with the utmost vigilance, they were not interfered with, or subjected to any restrictions which were not imposed upon other foreigners residing within the empire. They could not yet engage in direct missionary work, but were forced to content themselves with the work in the dispensary, with the acquisition of the language, and the distribution of a few copies of the New Testament in Chinese, which it was found a small portion of the people could read. Meanwhile they were waiting in faith, exploring the field, watching for opportunities which might present themselves, and acquiring the facilities for efficient work when the time should come. They

found the people eager for knowledge, fond of reading, and famishing for the Word of life. There was a great work, therefore, in the translation of the Scriptures and the preparation of religious tracts, pressing upon them, and the lone missionaries called earnestly for help.

It was found difficult, if not impossible, to remain at Kanagawa, on account of the opposition of the Japanese authorities to the residence of foreigners in that place. Toward the close of the year 1862—after three years' residence at Kanagawa—Dr. Hepburn purchased a property for the mission in Yokohama, and removed to that place. It lay just across the bay from his previous station, but was more acceptable to the authorities because it was the place where other foreigners mostly resided. Soon after the removal to Yokohama, the Rev. David Thompson joined the mission, and the work in the study of the language and the rough preliminary translation of the Scriptures was pushed forward with greater energy and success. Doors were partly opened to other work. Application was made that the missionary would consent to instruct a company of Japanese youth in geometry and chemistry. To his surprise he found these young men far advanced in mathematical studies. With this instruction in English, he was able to connect lessons in Christian doctrines and duties; and thus, though informally, he really, began to preach the gospel.

This school, which was so full of promise, was soon broken up. The country was in a disturbed state; society was rent into parties, which were bitterly hostile to each other, but all more or less jealous of any foreign influence. The young men were called away to fill posts in the army, but most of them took copies of the Bible in English and Chinese. The seed was sown: would it germinate and bear fruit? They could not yet preach the gospel or open schools; still the missionaries did not lose heart or hope. They felt that they were doing a necessary work —they were laying the foundations on which they themselves, and others with them, should build afterward. They found some opportunities in connection with the government schools, in which they had been invited to take part; and Dr. Hepburn was already engaged in his great work of preparing a Japanese and English dictionary, which he found exceedingly difficult, but which has been so happily completed. He was opening the way for those who should follow him. The first edition of the dictionary was published in 1867, and in that form and in the more complete form recently issued, has proved not only of great service to our missionaries, but to all other English-speaking missionaries in that land. This finished, Dr. Hepburn wrote stating his strong

conviction that the time for more direct work had come, and urged the Church to increase her force, so that she might be able to take her place in that work. During the year 1868 the mission was strengthened by the arrival of Rev. Edward Cornes and his wife. The field of work was gradually enlarging; the missionaries enjoyed freer intercourse with the people, and their knowledge of the language enabled them to bring the truth more perfectly to bear upon the hearts of those with whom they mingled. In February, 1869, Mr. Thompson was permitted to baptize three converts, two of whom were men of good education and talent, and one, an aged woman. Though all appeared intelligent and earnest followers of Christ, and although the government had not repealed the edicts against Christianity—indeed had republished them as soon as the mikado ascended his throne—these converts were not molested.

Rev. C. Carrothers and his wife arrived in Japan in 1869, and, in connection with Mr. and Mrs. Cornes and Mr. Thompson, established a new station at Yedo (now Tokyo), which, as the capital of the country, and the residence of the court and emperor, afforded a wide field of influence and usefulness. A special feature of the work, growing in prominence and interest, was the number of young men who sought the acquaintance and instruction of the missionaries, and who were destined to fill positions of influence among their countrymen—some of whom became thoughtful and interested students of the Scriptures.

The mission was greatly tried by the sudden death of Mr. and Mrs. Cornes and one of their children, in August, 1870. They had just embarked on board a steamer leaving Yedo for Yokohama, when the boiler exploded, and all the family but the little babe were lost. The Rev. Henry Loomis and his wife and the Rev. E. Rothesay Miller joined the mission in 1872.

From 1859 to 1872 our missionaries, with those from other churches, had been engaged, as we have seen, in preparatory work—in the study of the language; in the dispensaries and the religious instruction connected with them; in translating the Scriptures; in teaching private classes; and in the government schools. During all this period there was no regular stated preaching of the gospel to a native audience. "The missionary Boards were restless and the missionaries were not satisfied." The edicts declaring that every one accepting the "vile Jesus doctrine" would be put to death, were published all over the land. There was no actual persecution; there was, on the contrary, a general belief that religious toleration would be granted. The period was one of waiting and expectation; and although it was true that "God led our missionaries into the schools, and the kingdom of

Christ entered Japan through the schools," yet it was felt by all that this state of things could not and ought not to continue. It was time to try, at least, the public preaching of the gospel and the regular methods of church work.

But during these years of waiting the missionaries had witnessed great events, and events which were full of hope. The great political revolution had been completed; the mikado was seated on his throne; a new policy was inaugurated; wiser hands were holding the helm of state; more liberal measures were adopted, and the government, once repelling foreign intercourse, now sought eagerly the advantages of western commerce and civilization. They had seen the departure and return of that memorable Japanese embassy to the United States, and the nations of western Europe. They had seen that wonderful movement of students from Japan to Europe and America, and were feeling its results in the new life all around them. Dr. Ferris, in his paper at the Mildmay Conference, says, "Returning to my office in New York City on a chilly, rainy afternoon in the fall of 1869, I found awaiting me a plain man and, as I supposed, two young Chinamen. It proved to be the captain of a sailing vessel and two Japanese young men, eighteen and twenty years old. They presented a letter of introduction from Mr. Verbeck (a missionary of the Reformed Church in Japan), stating that they were of good family and worthy of attention. They said that they had come to learn navigation and how to make 'big ships and big guns.' They had left Japan without the consent of the government, and their lives were forfeited. The young men were well connected, and through the influence of their family and the missionaries, they obtained permission to remain in the United States. This was the beginning of the movement which has brought some five hundred Japanese youth to the schools of this country, and as many more to the schools of Europe." Every one can understand how much this has had to do with the marvelous progress of Japan. It was influential in originating and maintaining a system of common schools similar to that of the United States, which in 1889 embraced over thirty thousand schools where over three million children were under instruction.

But now the "set time to favor" Japan had fully come. The new order of things was established. Some of the statesmen connected with the government had been pupils of the missionaries. Others had been educated in this country. A liberal policy was inaugurated; all connection of the state with any form of religion ceased; the signboards denouncing Christianity were removed, and toleration for all forms of religion became practically, though not formally, the law of the land. The calendar was changed to

conform with that in use among western nations, *including the weekly day of rest.*

The Japanese Church was born in prayer. In January, 1872, the missionaries at Yokohama, and English-speaking residents of all denominations, united in the observance of the week of prayer. Some Japanese students connected with the private classes taught by the missionaries were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the book of Acts in course day by day, and, that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest, and were continued from week to week until the end of February. After a week or two, the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, the tears streaming down their faces, that He would give His Spirit to Japan, as to the early Church and to the people around the apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, said, "The prayers of these Japanese take the heart out of us." The missionary in charge often feared that he would faint away, "so intense was the feeling." Such was the first Japanese prayer-meeting. A church was organized by Rev. S. R. Brown, a missionary of the Reformed Church, consisting of eleven members. It grew rapidly in numbers, and its members were not only consistent, but in many cases gave unmistakable signs of growth in grace. The missionaries of the Reformed Church and our own brethren had labored side by side, and were now rejoicing in this first fruit of their common toil. For a part of the time, indeed, Mr. Thompson had charge of the church. Everything now wore a cheering aspect. The missionaries give an outline of their work as follows: "Necessary books have been prepared, portions of Scripture have been translated, printed, and to some extent circulated, schools have been kept up and well attended, tracts and works of elementary Christian instruction are in process of preparation, and a church is organized." They were looking forward to a constant and rapid growth in years to come. Their hopes were not unfounded. From this time the progress has been rapid.

This year (1872) was marked also by the entrance of women's societies into this field of Christian work. The claims of their Japanese sisters awakened a deep interest in the hearts of our women. A home for single women in Tokyo was established by the Ladies' Board in New York, needed buildings were furnished

and teachers supported; and the Woman's Foreign Missionary Society in Philadelphia took under their care Mrs. Dr. Hepburn, at Yokohama, and Mrs. Loomis and Mrs. Carrothers, in Tokyo, and all looked forward with eagerness and hope to a large share in the Christian work in Japan.

Two native churches, in Yokohama and Tokyo, were organized in the following year, partly through the preaching and personal influence of our missionaries; but they did not connect themselves with the Presbytery which was organized in December of that year. Rev. Oliver M. Green and Misses Youngman and Gamble, gave needed strength to the mission, and the whole work of translating the Scriptures, dispensary practice, teaching and preaching was carried vigorously forward.

In 1874 the mission received signal marks of divine favor. The schools were in a flourishing state, and doing efficient service. Children and youth were grounded in the knowledge and faith of the Bible. Two churches were regularly organized under the care of the Presbytery, the one in Yokohama and the other in Tokyo—the former consisting of twenty-three members, all on profession of faith, and the latter of twenty-three also, of whom sixteen were received on their confession of Christ. Each of these churches was represented in Presbytery by a native elder, and soon after their reception eight young men applied to be taken under the care of the Presbytery as candidates for the ministry. After due examination they were received, and arrangements were made for their training for the work. Mr. Thompson was meanwhile acting as the pastor of one of the independent churches, and had received about forty into the communion of the church during the year. The very success of the work imposed new burdens upon the brethren. The theological class required constant care and instruction. It was easy to see that much would depend for the future upon the qualifications and piety of the native ministry. The care of the churches now organized, but as yet without native pastors, was heavy and constant. The schools, mainly under the care of the women's societies, called for new workers and new appliances, in response to which Mrs. Carrothers' school at Tokyo was placed upon a new basis by the prompt and liberal action of the Philadelphia Society. A lot was purchased and funds for a suitable building promised, so that this school might be thoroughly equipped for its work—a work which cannot be overestimated in its relation to the moral purification and elevation of Japanese women, and is second only in importance to the preaching of the gospel. While the mission was reduced in numbers by the transfer of some of its members to other evangelical missions in Japan, and

by the return to this country of Mr. and Mrs Loomis on account of ill health, it was soon reinforced by the arrival of Rev. William Imbrie and his wife from this country, and by the appointment of Mr. and Mrs. J. C. Ballagh, who were already in Japan. The native churches were not only growing in numbers, but, what is of greater moment, they were manifesting a readiness for every Christian work—sustaining the weekly prayer-meetings, and, in connection with the candidates for the ministry, keeping up preaching stations which have in them apparently the germs and promise of separate Christian churches. The church at Tokyo began at once to send out its offshoots in small *nuclei* of Christians, gathered in other parts of the great capital and in adjoining towns, which were one after another organized into churches. The fire was spreading in all directions.

In 1876 the report of the missionaries refers to a movement on the part of the missionaries of the Scotch United Presbyterian Church, the Reformed (Dutch) Church, and our own brethren, holding a common faith and occupying the same field, which looked to the adoption of the same standard of faith, order and worship, and to a closer union in church work. This incipient union was consummated in the following year, and the plan proposed was to be referred to the highest court of each of the denominations for approval. The result was the organization of the "United Church of Christ in Japan," an independent, self-governing Japanese Church, in which the missionaries are only advisory members. This church has now co-operating with it the representatives of seven foreign missionary agencies, viz., from the United States of America—Reformed (Dutch) Church, Reformed (German) Church, Presbyterian Church (North), Presbyterian Church (South), Cumberland Presbyterian Church, Woman's Union Missionary Society of America; from Scotland —the United Presbyterian Church. It is one of the strongest bodies of Christians in Japan.

On December 3, 1890, the United Church of Christ in Japan dropped the word *United* from its name, and adopted as its Confession of Faith the Apostles' Creed with the following doctrinal preface:

"The Lord Jesus, whom we adore as God, the only begotten Son of God, for us men and for our salvation, became man and suffered. For the sake of his perfect sacrifice for sin, he who is in him by faith is pardoned and accounted righteous; and faith, working by love, purifies the heart.

"The Holy Spirit, who with the Father and the Son, is worshiped and glorified, reveals Jesus Christ to the soul; and without his grace man, being dead in sin, cannot enter the Kingdom of God. By him were the prophets and holy men of old inspired; and he, speaking in the Scriptures of the

Old and New Testaments, is the supreme and infallible judge in all matters of faith and living.

"From these Holy Scriptures the ancient Church drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving:

"I believe in God the Father Almighty," etc.

What effect this significant step will have in bringing the various Churches into closer sympathy and active co-operation cannot yet be foreseen.

The mission received in 1877 an important accession of seven missionaries—Rev. Messrs. Knox, Alexander and Winn with their wives and Miss Eldred—and two native ordained ministers. New churches were added to the list, and the older ones were growing in numbers and in healthy Christian work; the schools were vigorous, well attended, partially self-supporting and rendered most efficient aid. The translation of the Scriptures went steadily forward; and additions were made of well qualified men to the native ministry.

In 1879 a new station was formed at Kanazawa, about 180 miles northwest of Osaka. This is a most important field, offering opportunities for the evangelization of the great provinces of Kaga, Noto, Etchu, and a portion of Echizen. Although it was at first thought that labor in this comparatively unvisited part of Japan would encounter peculiar prejudices and opposition, it has in fact been a field which has witnessed rapid advance and afforded great encouragement. Because of this the number of laborers has been much increased. The present year, 1890, finds six married missionaries in this particular region, and six unmarried ladies engaged in the schools. Commodious buildings for the boys' schools and the two girls' schools have been erected, two churches organized in the city of Kanazawa—a place of 90,000 population—while in other cities of a population varying from 10,000 to 60,000, evangelistic work, both by native preachers and through frequent visits of the missionaries, is being vigorously pursued and richly rewarded. Most important among the places thus brought under the notice of the Gospel from Kanazawa as a centre, are Toyama, Takaoka, Nanao, Komatsu, Daishoji and Fukui. Still other places somewhat more distant from Kanazawa than these, and until very lately little known even by the missionaries themselves, are now being reached by them in their effective tours. The schools have greatly increased in numbers and favor, while among their scholars are to be found the children of Governors and other important officials of the Provinces. The influence of the missionaries in this part of Japan seems to be constantly increasing.

In 1880 the missionaries were permitted to rejoice in the completed translation of the New Testament. In 1888 the translation of the Old Testament was accomplished, thus giving the whole Bible to the Japanese. It is a great satisfaction to Dr. Hepburn and his co-laborers that he was spared to put the finishing touch to this great work. It bids fair to take rank among the best translations ever made. Dr. Hepburn has also translated and published the Confession of Faith, and, in connection with a native pastor, the Book of Discipline.

CHURCHES.

Four new churches have recently been organized—one on the far-away island of Kiushiu and another in the city of Shimonoseki, at the western extremity of Niphon.

"But the most hopeful sign in connection with the native Church is its missionary spirit. The church in Kiriu, to the northwest of Tokyo, owes its existence to the labors of native evangelists. The church at Kiushiu grew up under the hand of a native helper not yet licensed. More than eighteen months ago two of our native brethren volunteered to go to Shimonoseki and preach the Gospel; and to-day, by the blessing of God, there is a Christian church in that hotbed of bigotry, prejudice and Buddhism. When Mr. Winn decided to go to the 'interior,' there was no difficulty in finding a native helper to go with him Now there is in Kanazawa a company of nineteen believers. organized into a church, which has erected a neat building for worship, free of any expense to the mission. A few months ago a young man whose health made it necessary that he should leave Tokyo came to the missionaries and offered to go into the interior and preach as long as the Lord would give him strength. He is now located in Yamaguchi, and a blessed work is growing up around him. It is enough to make a Christian's heart beat fast to see churches springing up through the labors of these native brethren, and in these strongholds of Satan."

The church at Yokohama has introduced and carried out a plan of systematic giving, and a strong effort is being made to get the churches as near the standard of self-support as possible. The need of evangelistic work is deeply felt and arrangements are made so that some of the brethren can devote themselves more exclusively to that work. The native brethren, pastors, evangelists and lay helpers are faithful and efficient.

In 1881 the new station at Osaka, the second city of the empire, was fully organized. There is preaching by foreign and native ministers, teaching in day and boarding schools and colportage by native Bible readers, both men and women. The number

of native laborers has increased. One of the five churches connected with this station, the church at Yamaguchi, supports itself and has its Home Missionary Society.

The Board has recently formally authorized the occupation of two new stations in the Western Japan Mission, Yamaguchi and Kyoto. Yamaguchi is the capital of Yamaguchi *ken*, and contains a population of 39,000. A *ken* is a territorial division for purposes of government, and in this case is composed of two *kuni*, old feudal provinces, Suwo and Nagato. Kyoto is the third city of Japan, and for centuries, until 1868, was the capital of the empire. Its religious supremacy is still acknowledged.

SCHOOLS.

The Union Theological School was organized in September, 1877, by the missions of the Presbyterian Church in the United States of America, the Reformed Church in America and the United Presbyterian Church of Scotland. The Union College was organized in June, 1883, by the missions of the American Presbyterian and the Reformed Churches. In June, 1886, these institutions were united, and, with the Special Department then organized, became the Meiji Gakuin. In this new institution the Union Theological School became the Japanese Theological Department, the Union College the Academic Department, and the Special Department offered instruction through the medium of the English language in theology and other special studies to the graduates of the Academic Department and to others similarly qualified.

The aim of the Meiji Gakuin is to provide for its students a thorough education under Christian influences, and especially to train young men for the Christian ministry.

The institution is located at Shirokanemura, a southern suburb of Tokyo, about one mile northwest of the railway station at Shinagawa. Sandham Hall, Hepburn Hall and Harris Hall contain recitation-rooms sufficient for the two hundred and fifty students, with library and chapel, besides dormitory and dining-room accommodations for one hundred and fifty boarders. Harris Hall has been erected during the past year through the liberality of Messrs. G. S. Harris & Sons, of Philadelphia. A theological hall will soon be built.

The Meiji Gakuin Church was organized in the year 1890 and has 88 members. The whole number of Christians among the students is 129, of whom 40 confessed Christ in that year. The total attendance of students was 213.

During all these years, from 1872, woman's work has been prosecuted with great patience and faith, and not without blessed

fruits. These faithful workers have not only filled a large place in the schools, but in their personal intercourse with the women of Japan, and by religious services held among them, have done much for those who so greatly need their Christian love and help. At Yokohama and Tokyo there are day-schools of great efficiency and promise, and the activity of the native Christian women there in extending the knowledge of the gospel is very remarkable.

Among these day-schools we may mention the Sumioshicho school, in Yokohama, with its two hundred pupils; a flourishing private school in Dai Machi owned by Mr. Okami and taught by ladies of our church, Miss West and Miss Alexander. There is also the Shiba primary school. At Takata there is a day-school carried on by teachers from Bancho.

In accordance with the plan recommended by the Eastern Japan Mission and sanctioned by the Board, Graham Seminary and the Sakurai school for young women (Bancho) in Tokyo are to be consolidated. The plan provides for the sale of the properties now occupied by these schools and the erection of suitable buildings on a lot not far from Bancho, already secured for the purpose. Partial provision having been made during the summer for the Bancho school on the new premises, the classes were opened there last autumn, and the senior class of Graham Seminary was transferred and united with that of Bancho. As soon as the buildings in process of erection are completed, the entire consolidation will be effected, the names of both schools being perpetuated by being applied to each of the two main buildings.

Graduates from both Sakurai and Graham are teaching throughout the Empire, or proclaiming the Truth through their efforts as Bible women.

The Tokyo Bible Institute, hitherto under the care of Miss Youngman, is now under the supervision of Miss West and Miss Alexander, and numbers twenty-two pupils. Perhaps no agency for the dissemination of the Truth is more efficient than that of the Bible women in Japan, and this class is only one of many that have gone and will go out on this blessed errand of mercy.

In the early part of the year 1883 the mission was greatly afflicted by the sudden death of Mrs. Ballagh, and again, in 1887, by the death of Mrs. MacNair.

There are in the Osaka Mission the boys' school, in Kanazawa; the girls' school, in Kanazawa; the girls' school in Osaka, and the children's school, in Kanazawa. Children are under the instruction also of Mrs. Curtis and Miss Cuthbert, in Hiroshima.

CONCLUSION.

Every year additions are made to the mission force—in 1882 there were six sent out, but the mission was called to mourn the death of the Rev. Oliver M. Green. In 1890 the reinforcements again numbered six, making a total of 72, only two of whom are at home on furlough.

Since the Presbyterian Church is only an integral part of the whole United Church of Christ in Japan, it is difficult to say exactly where the limit of our field lies. A table prepared for the annual report of the Board for 1890 is added, giving statistics which cover the whole field:

Statistics of Japan Missions.

Ordained missionaries	21
Medical missionaries	2
Lay missionary	1
Married lady missionaries	22
Unmarried lady missionaries	25

Statistics of the Church of Christ in Japan.

Outstations	94
Churches	68
Communicants	8,954
Added during year	1,348
Japanese ministers	40
" licentiates	47
Schools	31
Theological students	34
Young men and boys in schools	438
Young women and girls in schools	2,080
Total in schools	2,552
Total of Christians in schools	704
Contributions	$13,500

Of the above summary about one-half may be fairly credited to the Presbyterian Church (North), as it furnishes about half the missionaries and half the funds provided by the foreign missionary societies co-operating with the United Church.

This sketch of what our Church has done in this interesting and rapidly developing field would be incomplete if we were to fail to speak of some of the difficulties that accompany work for the Japanese. They are a very high-spirited people, proud of their history and very uneasy under constraint or control if it seems to come from a foreign source. Just now, with his easy aptitude for change, the Japanese thinks he should lead his own church, and develop his own theology. This is a transition period, a testing time in which his true moral strength will be tried. A quick change from the religion of centuries to one unknown fifty years ago; the rapid spread of knowledge; the multiplying newspapers; the constantly enlarging schools; the higher education of both men and women, and the favoring providence of God, controlling and shaping the plans of the rulers of the nation, and its com-

mercial progress,—all these are most powerful in leading a nation on, and it is not strange that we find them fraught with dangers and difficulties unforeseen. It is probable that the hindrance growing out of the history of the Jesuit mission has been already removed. The intelligent Japanese statesmen doubtless see that there is nothing in the efforts and growth of Protestant evangelical missions to imperil the stability of the government. The human heart in Japan is no more opposed to the gospel, or inaccessible to it, than it is elsewhere. But the same tendency in the Japanese mind which leads it to listen to the gospel, lays it open to other and hurtful teachings. The government schools in every grade are essentially irreligious. Rationalistic and infidel teachings are not discouraged by the authorities; indeed, they are spreading to some extent among the native Christians, and there is as yet no general Christian sentiment counteracting their influence. The rush and whirl of events, the rapid political and social changes, the eagerness with which the great body of the people are pressing into new pursuits and a new life, are not altogether favorable to the healthy and sure spread of the gospel. The Greek and Roman Churches, too, are busy. The Holy Synod of Russia makes liberal grants year by year for its mission work in Japan, and sends out its missionaries under instruction from the Czar, and in his vessels of war. Rome has already her three bishops and her numerous bands of priests and nuns, and backed by the power of the French, hopes to regain her lost position. It is with these materialistic and skeptical forces, with these false forms of Christianity, as well as with heathen superstitions and degradation, that the Church must contend. There is nothing to dishearten in such a prospect, but enough to drive the Church to prayer, to make her feel the need of greater consecration to Christ and of greater zeal and efforts in His service, to lead her back to the source of all her strength in God, and then lead her on to win this empire for Him.

Stations.

EASTERN MISSION.

Yokohama: on the bay, a few miles below Tokyo; mission begun, 1859; laborers—James C. Hepburn, M.D., and his wife; Miss Etta W. Case.

Tokyo: the capital of Japan; station occupied, 1869; laborers—Rev. Messrs. David Thompson, D.D., William Imbrie, D.D., George William Knox, D.D., James M. McCauley, H. M. Landis and their wives; Dr. and Mrs. D. B. McCartee, Rev. Theodore M. McNair, Rev. George P. Pierson, Prof. and Mrs. J. C. Ballagh, Mrs. Maria T. True, Miss Kate C. Youngman, Miss Carrie T. Alexander, Miss Isabella A. Leete, Miss Annie R. West,

Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Gertrude C. Bigelow, Miss Emma Hayes, Miss Lily Murray and Miss Sarah Gardner.

WESTERN MISSION.

KANAZAWA: on the west coast of the main island, about one hundred and eighty miles northwest of Tokyo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, Marshall C. Hayes, J. M. Leonard, A. G. Taylor, G. W. Fulton, J. W. Doughty and their wives; Miss Mary K. Hesser, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Kate Shaw and Miss H. S. Loveland.

OSAKA: a seaport on the main island, about twenty miles from Hiogo; station occupied, 1881; Rev. Messrs. Thomas T. Alexander, B. C. Haworth, George E. Woodhull and their wives; Miss Ann Eliza Garvin, Miss Alice R. Haworth and Miss M. E. McGuire.

HIROSHIMA: on the Inland Sea; station occupied, 1887; Rev. Messrs. F. S. Curtis and J. B. Ayres and their wives; Miss M. Nellie Cuthbert.

KYOTO: station occupied, 1890; Rev. J. B. Porter, and Rev. John P. Hearst, Ph.D., and their wives.

MISSIONARIES IN JAPAN, 1859–1891.

* Died. Figures, Term of Service in the Field.

Alexander, Rev. T. T.,	1877–	Garvin, Miss A. E.,	1882–
Alexander, Mrs.,	1877–	*Green, Rev O. M.,	1873–1882
Alexander, Miss C. T.,	1880–	Gulick, Miss F.,	1876–1879
Ayres, Rev. J. B.,	1888–	Haworth, Rev. B. C.,	1887–
Ayres, Mrs.,	1888–	Haworth, Mrs.,	1887–
Ballagh, Mr. J. C.,	1875–	Haworth, Miss Alice R.,	1887–
*Ballagh, Mrs. L. E.,	1875–1884	Hayes, Rev. M. C.,	1887–
Ballagh, Mrs.,	1885–	Hayes, Mrs.,	1887–
Ballagh, Miss A. P.,	1884–	Hays, Miss Emma,	1888–
Bigelow, Miss Gertrude L.,	1886–	Hearst, Rev. J. P.,	1884–
Bryan, Rev. A. V.,	1882–	Hearst, Mrs.,	1884–
Bryan, Mrs.,	1882–	Henry, Miss M. E.,	1882–1883
Carrothers, Rev. Cornelius,	1869–1875	Hepburn, J. C., M.D.,	1859–
Carrothers, Mrs. Julia D.,	1869–1875	Hepburn, Mrs.,	1859–
Case, Miss Etta,	1887–	Hesser, Miss M. K.,	1882–
*Cornes, Rev. Edward,	1868–1870	Imbrie, Rev. William,	1875–
*Cornes, Mrs.,	1868–1870	Imbrie, Mrs.,	1875–
Curtis, Rev. F. S.,	1887–	Knox, Rev. G. W.,	1877–
Curtis, Mrs.,	1887–	Knox, Mrs.,	1877–
Cuthbert, Miss M. N.,	1887–	Lafferty, Miss Cora,	1888–
Davis, Miss A. K.,	1880–	Landis, Rev. H. M.,	1888–
Doughty, Rev. J. W.,	1890–	Landis, Mrs.,	1888–
Doughty, Mrs.,	1890–	Leete, Miss Isabella A.,	1881–
Eldred, Miss C. E.,	1877–1880	Leete, Miss Lena,	1881–1886
Fisher, Rev. C. M.,	1883–	Leonard, Rev. J. M.,	1888–
Fisher, Mrs.,	1883–	Leonard, Mrs.,	1888–
Fulton, Rev. G. W.,	1889–	Light, Effie, M.D.,	1887–1888
Fulton, Mrs.,	1889–	Loomis, Rev. Henry,	1872–1876
Gamble, Miss A. M.,	1873–1875	Loomis, Mrs.,	1872–1876
Gardner, Miss Sarah,	1889–	Loveland, Miss Helen S.,	1889–

Marsh, Miss Belle,	1876–1879
McCartee, D. B., M.D.,	1888–
McCartee, Mrs.,	1888–
McCauley, Rev. J. M.,	1880–
McCauley, Mrs.,	1880–
McGuire, Miss M. E.,	1889–
McNair, Rev. T. M.,	1883–
*McNair, Mrs.,	1883–1887
McCartney, Miss E.,	1884-1885
Miller, Rev. E. R.,	1872–1875
Milliken, Miss B. D.,	1884–
Murray, Miss Lily,	1888–
Naylor, Mrs. S. N.,	1886–
Pierson, Rev. Geo P.,	1888–
Porter, Rev. James B.,	1881–
Porter, Mrs. (Miss Cummings, M.D., 1883–),	1884–
Porter, Miss F. E.,	1882–
Reede, Miss W. L.,	1881–1888
Rose, Miss C. H.,	1886–
Shaw, Miss Kate,	1889–
Smith, Miss S. C.,	1880-
Taylor, Rev. A. G.,	1888–
Taylor, Mrs.,	1888–
Thompson, Rev. David,	1863–
Thompson, Mrs. (Miss M. C. Parke, 1873–),	1873–
True, Mrs. M. T.,	1876–
Warner, Miss A.,	1885–
West, Miss A. B.,	1883–
Winn, Rev. T. C.,	1878–
Winn, Mrs.,	1878–
Woodhull, Rev. Geo. E.,	1888–
Woodhull, Mrs.,	1888–
Youngman, Miss K. M.,	1873–

Books of Reference.

A Bundle of Letters from Japan. A. C. Maclay. $2.00.
A Japanese Boy. By Himself. 75 cts.
Art and Art Industries of Japan. Sir R. Alcock.
Grandmamma's Letters from Japan. Mrs. M. Pruyn. $1.00.
Honda, the Samurai. Rev. W. E. Griffis. 7*s.* 6*d.*
Japan in Our Day. Bayard Taylor.
Japanese Homes. E. S. Morse. $3.00.
Kesa and Saijiro. Mrs. J. D. Carrothers. $1.75.
Life and Adventure in Japan. E. Warren Clark.
Reports of Missionary Conventions in Japan, 1878–1883.
Stories about Japan. Annie R. Butler.
The Mikado's Empire. W. E. Griffis. $4.00.
The Sunrise Kingdom. Mrs. J. D. Carrothers. $2.00.
Unbeaten Tracks in Japan. Isabella L. Bird.

KOREA.

BY

Rev. L. W. ECKARD, D.D.


MAP
OF
KOREA
OR
TA-CHŌ SUN
Route of Hamil Allies
Return Route
Capitals of Provinces
Telegraph Cable
Longitude E. from Paris
BROUGHTON'S BAY
Hamil Fun
Ping an
Seoul
Kongwal
Wen Jin
Kong Jiu
Chon ju
Tai ku
Nan on
Naju
Kong nan
Hai nam
Fusan
Tsushima
Quelpaert Isd.
Goto Isds
Nagasaki
CHINA
JAPAN
SEA OF JAPAN
Tumen R.
RUSSIA
Yalu River
COLD BORDER GATE
PRINCE OF WALES GULF
SHAN TONG
122
123
124
125
126
127
128
129
41
40
39
38
37
36
35
34
33

MISSIONS IN KOREA.

Korea, long a recluse, has unbarred her doors, and permits herself, at last, to be greeted by other civilizations. The traditional policy has been that of strict isolation, made possible by geographical position. China indeed exercised a suzerainty over the land. The martial prowess of Japan triumphed there, and for a brief season maintained a certain supremacy. The zeal of Papal Propagandism carried Rome's banner beyond the border barriers, and planted it successfully in the interior of the Kingdom. But these exceptional instances only prove the rule, so sternly enforced, that Korea should remain silent, and be kept quite separate from the world's sisterhood of States. History is made rapidly in our day. A few years have witnessed a marvelous change in this Sphinx of the nations. Her petrified form has awakened at the voice of French and American cannon, and thrilled at the sight of the white wings of commerce. Soon her countenance shall be illumined with the brightness and beauty of Christ's religion, already carried to her threshold, and urged upon her acceptance.

AREA AND BOUNDARIES.

Korea consists of a stretch of Peninsular mainland, together with numerous adjacent and inhabited islands. The entire territory covers 80,000 square miles, lying between the 34th and 43d parallels of north latitude; and the 125° and 129° of east longitude. Its physical configuration somewhat resembles that of Italy. The coast line is 1740 miles. On the north flow the rivers Ya-lu and Tu-men, which divide Korea from Mantchuria. Southward and westward are the turbid waters of the Yellow Sea. The eastern boundary is the Sea of Japan, as attractive as it is treacherous; across whose ferry of 300 miles the clustered groups of the "Sunrise Land" appear. As regards its

GENERAL ASPECT

it can only be described as diversified. A mountainous chain

traverses the extreme length by a tortuous course, and terminates only with the sea. East of this range lie three of the eight provinces into which the country is divided. A picturesque irregularity—at times positive grandeur—is characteristic of this section; but there is only one river of importance, while the soil is less fertile, the climate less agreeable, and the coast more repellant than on the opposite side. Five fine rivers, abundant coast facilities, naturally good soil and more genial climatic conditions are found in the western division. To these advantages must be added the attractions of the outlying Archipelago; a wonder-world to the naturalist, a revelation to the tourist, and destined to become, when its resources are developed, a source of immense revenue to the parent state. Language can only inadequately describe what is seen amidst the intricacies of these unnumbered islands—large and small. Some are mere columns, weird and worn, against which the waves beat, and in whose crevices the sea birds find shelter. Others, more extensive, seem to be pleasant garden-spots, where a score of men or the same number of families find support. And here and there rise veritable mountains —one of which is 2000 feet high—

> "With slippery brinks, and solitudes of snow;
> And granite bleakness, where the Vulture screams;
> And stormy pines, that wrestle with the breath
> Of every tempest."

The Muscovite knows the value of and covets these possessions. China—but eighty miles from the nearest point—is a standing menace to their security. But they shall yet be laid at the feet of Him for whom "the isles are waiting."

In the matter of

TEMPERATURE

we are dependent for our chief information on the reports of Jesuit missionaries who from time to time have secured a transient foothold in Korea. The winters, up toward the Mantchurian frontier, are of course very severe—even more so than the latitude would naturally indicate. Further south, the climate has a range similar to that met with in America, between the New England and the Gulf States. The rainfall is apt to be excessive, and harsh and persistent winds prevail in the late autumn. Yet the stalwart forms of the natives would seem to prove the salubriousness of the air, and the average healthfulness of the Kingdom.

THE PRODUCTS

might be as varied as within similar geographical limits in our own land, but as a matter of fact agriculture is conducted on

primitive principles, and the people are content if they secure a mere livelihood from the soil. Pernicious laws—the outgrowth of a by no means extinct feudalism—tend to the repression of private enterprise, prevent the ownership of land by the poorer classes, and contribute to the support of large estates, which generally, however, have lapsed into a condition of inferiority, if not of positive decay. In this particular the country has degenerated. Its productions in the past excelled those now found —as regards both quantity and quality.

Besides the corn, millet, rice, barley and beans upon which the people depend, hemp, cotton, tobacco, and ginger are cultivated extensively. Silk is also produced on plantations of mulberry and "scrub" oak, grown for the purpose of feeding the worms. There is a sufficient range of fruit; apricots, peaches and melons are of a fine quality; flowers are universally admired, and cultivated as extensively as private means permit. The wealthier families vie with each other in chrysanthemum exhibits each year. All the domestic animals with which we are familiar are to be had in Korea. A breed of ponies—rivaling the Shetland in size—should make child-life there a perpetual joy. Unfortunately the little animals are only used as pack-horses. Beasts of prey are numerous in the mountains.

Zoölogists meet here a fact not yet explained. The exact counterpart of the Bengalese tiger—the terror of India's jungles — is found in the northern provinces, where the thermometer falls to 8° below Zero. The identical animal in torrid and frigid lands! The writer can testify to this identity from personal observation, having seen one of these splendid creatures soon after it was shot. Prof. Griffis quotes approvingly the grim humor of the Chinese who say, "Koreans hunt the tiger half the year, and tigers hunt Koreans during the other half." This, at least indicates the frequency with which these feline monsters are met.

HISTORY.

Korea calls herself 4000 years old. Legendary accounts refer us to Ki Tsze, the governmental Father of Korea. He was a learned man, who acted as adviser to his sovereign, the Emperor of China. His royal master, resenting some supposed interference, cast him into prison. Here he languished a while until a formidable rebellion overthrew the tyrant monarch, and liberated those whom he had unjustly punished. Ki Tsze was thus freed. Yet, although indebted to them for both life and liberty, he refused to abide with rebels, and collecting some like minded followers, numbering thousands, he led them to the "regions beyond," and paused only when he reached territory adjacent to the present

Korean boundary. This he named "Chosen," Land of Morning Calm. The dynasty thus established was illustrious, and as claimed, continued from 1122 B.C. to the fourth century before the Christian era.

Concerning the aborigines whom Ki Tsze subdued, we know nothing. About 194 B.C. occurred the first Chinese conquest of the land, which was retained, with some interruption, until 107 B.C., when the Kingdom, as such, was obliterated and the territory "annexed" to China, continuing thus for some hundreds of years.

The progenitors of the modern Koreans, according to the authorities cited by Griffis, were the men of Fuyu, a stalwart race from Northern Mantchuria, who wrested the Peninsula from the Chinese, and established the Ko Korai Kingdom. Gigantic armies and flotillas were sent from China to re-assert and maintain the supremacy of the Dragon Flag, but in vain. We find the new kingdom able to maintain itself until at least the seventh century. While these events were occurring, Chinese immigration, diplomacy and power largely influenced the southern section of the Peninsula, which, however, lay outside of the Ko Korain kingdom. Sectional and foreign wars too numerous to recount prevailed. About the tenth century the whole Peninsula was unified under the Government of Wang—the Bismarck of his day. The ensuing dynasty comprised thirty-two monarchs. In the fourteenth century this line was overthrown by Ni Taijö, who afterwards received investiture as king. He hastened to formally acknowledge the vassalage of his realm to China and was consequently the recipient of greatest honors from that source. From that time to the present the same dynastic rule has been continued; 1885 being its 493d year of existence. Strictly speaking, however, the direct line ended in 1864.

MENTAL CULTURE AND SOCIAL HABITS.

The Koreans have been described as a cross between the Chinese and the Japanese, but more resembling the latter, though the influence of China has been predominating. The upper and middle classes are largely Confucianists, while the lower class worship "the God of the hills," and the "unseen princes of the air." The *literati* attempt no general research—but content themselves with the writings of the sages of the Middle Kingdom. Originality of thought is not encouraged; general education, as we understand it, is unknown. Schools indeed are common, and many even of the humbler classes are found in them; yet the great mass remain untaught. Political preferment is based on competitive examination. Successful aspirants receive diplomas, denoting the degree they have taken. Special institutions for

instruction in astronomy, medicine, topography, law, etc., are maintained at Government expense and are patronized by a favored few. The dwellings of the people are poor enough; many are only of mud, thatched with straw. Where means permit, brick and hewn stone—in some instances finely carved—are used. Household appliances and comforts are few.

The range of dress is limited, only two materials being much used—cotton for the poor and silk for the wealthy. That cleanliness which is next to godliness is not characteristic of the Koreans. House-cleaning, however, is attended to once a month, which is believed to be an unparalleled illustration of woman's persistence and man's uncomplaining patience. Holidays are common, and public merry-makings frequent. Sufficient data to accurately fix the approximate population is not in our possession; probably the Koreans themselves could not tell. Griffis calls it 12,000,000, but his conclusion is largely conjectural, and quite wide of other estimates.

Woman's status resembles that of the sex in other Asiatic regions. Inferiority is assumed, but practically there is not as much harshness in the treatment of her as might be supposed, or as is often asserted. Under many circumstances women are even treated with respect, and are protected by certain of the laws.

THE RELIGIONS OF KOREA.

In the earlier ages an undefined superstition held sway over the people. The unseen "Princes of the Air," the spirits of heaven and earth, the unknown forces throughout space, were "ignorantly worshipped." Neither in the past or present have the Koreans indulged in the folly of denying a personal devil. Their trouble is a belief in too many devils. To them the very atmosphere teems with malevolent, rather than benevolent influences. Buddhism, as an exotic from India, was planted in Korea about the fourth century. At once it took firm hold, and flourished as though indigenous to the soil. For at least ten centuries it held supreme sway, moulding the morals, manners and culture of the realm. For four centuries the tenets of Sakya Muni were recognized as the established faith of the Empire.

No one has yet given the world an exhaustive review of Buddhism. It will never be done; like the chameleon the system changes color to suit its surroundings. The Buddhism of Siam is very different from that of Thibet. As found in Hindustan, numerous distinctions separate it from the Buddhism of Japan. The one point it consistently maintains, everywhere, is, that this life is full of evil, a curse rather than a blessing. Existence has no value; even death brings no relief, since it in-

troduces man to another state of conscious existence, which is as bad as the present, perhaps worse. Hence, joy can only come by what is called Nirvana, a condition equivalent to non-existence or annihilation. This is the underlying thought upon which the superstructure of Buddhism is reared. Temples of this faith are found all through Korea. Although built in honor of Buddha they really contain numerous gods. In some instances several hundred inferior deities are ranged along the sides of the buildings; these are often made of colossal size, and, in the cities especially, sometimes exhibit artistic merit. As far as practicable, the temples are on hill-tops, and generally surrounded by groves. While uniformity of architecture is not insisted on—a certain resemblance is to be traced in them all. Outside apartments are built for the priests who live on the premises. These men are generally lazy and ignorant fellows, more intent on a life of sloth than upon the advancement of their belief. The support of such establishments is voluntary, and often liberal.

Worship consists in prostration and prayer before the idol, the burning of incense, the presentation of paper suitably inscribed, and the repetition of a formula which is assisted by a rosary held in the hand, and on which the count is kept. At present Buddhism in Korea is on the wane. It has no recognition by the present dynasty, and only exists by sufference.

As superseding grosser forms of belief it has undoubtedly been of benefit. But its absolute influence is only evil, and the sooner its degeneracy is followed by its death, the better for the land it blights. Its most conspicuous competitor in Korea is Confucianism. This strictly is an ethical rather than a religious system, and is based on the writing of Kung Futze, the Socrates of China, who, although born 551 B.C., is

> "Not yet dead,
> But in old marbles ever beautiful."

Confucianism, while introduced into Korea at an early period, has been prominent there for only three hundred years. It presents five general principles: Benevolence, Uprightness, Politeness, Wisdom and Fidelity. It treats moreover of five relations of life, which are: King and Subject, Parent and Child, Husband and Wife, Elder and Younger Brother, and Friend with Friend. Nothing is said of the soul's immortality. Concerning the existence of any God or gods, one of its authorities declares, "Sufficient knowledge is not possessed to say positively that they exist, and I see no difficulty in omitting the subject altogether." Indeed, Confucianism chiefly seeks to mould society in social and political matters. It presents many admirable ideas which yet

fall infinitely short of the truth man chiefly needs. A Confucian temple contains no idols. The building is distinguished within by a tablet which sets forth the honor of the great Sage. Generally a large number of less conspicuous tablets appear, which praise his best known disciples. An altar is erected where sacrifice is made, or offerings are laid. Some of the displays on festal occasions are very fine. The second and eighth months are the fixed times for offering sacrifice to Confucius, who is not, however, regarded as a god, as these facts would seem to indicate.

Taoism also exists in Korea, but exerts little influence. Its distinctive feature is Rationalism. Its ceremonies are singular, and its tenets grossly materialistic. It is also an importation from China, where it originated with the philosopher Laotse, who lived in the seventh century. It offers many idols, yet neither the temples or the priests are numerous, or well supported.

Far more worthy of our regard is ancestral worship, as it exists in Korea. It is really an expression of the popular idea of what constitutes filial piety. If families can afford it they erect handsome temples, and there place tablets inscribed with the names and virtues of their immediate ancestors. A valuable result of this idea is the preservation of a complete genealogical list. Generally the tablet is erected without the dignity of a temple to shelter it. Before these tablets, and in honor of the deceased, theatrical plays are performed on temporary stages; presentations of food are made to the departed spirit, and even more commonly, prayers are offered and wailings uttered.

THE INTRODUCTION OF CHRISTIANITY.

Possibly, in the sixteenth century, and certainly in the eighteenth, Papal converts from Japan and China carried Romish religion into Korea. They taught, they baptized, they labored with conspicuous zeal, although not always with commendable caution.

About 1783 a distinguished official, Senghuni by name, professed conversion, and was baptized under the new name of Peter. The better class of scholars were not slow to see the superiority of even corrupt Christianity to their own Pagan systems. The people began to take kindly to the missionaries, who were greatly encouraged. Religious books were translated and distributed.

But the government was now thoroughly alarmed. The priesthood was awakened. Prejudice being kindled, blazed into passion and consumed the new church with the fierce fires of unrelenting persecution. It was the old story. Many recanted and saved their lives. Others fled to China, and four thousand poor souls braved martyrdom by sword and fagot, and unmentionable tortures.

Jean dos Remidios, a priest from Portugal, was the first person from the West who ever ventured on Korean soil for the purpose of preaching and teaching. Holland sailors were shipwrecked there in 1672, and detained as prisoners for some time. But their stay was involuntary, and their work by no means evangelistic.

The results of Remidios' efforts were considerable at first, but soon passed away. In 1835, under the influence of Bourbon ascendency in France, Roman Catholic missions were re-introduced to Korea. The pioneers of this fresh crusade went overland by way of China and Mantchuria. In a few years they claimed several thousands of adherents. As before, and for the same reasons, blood soon drowned out all traces of the boasted conquest. Again and again Rome rallied, and as often was driven from the field. The workmen died, and the work itself was deserted. So it seemed, at least. Yet a remnant must have survived. Even if we discredit the Jesuit story, doubtless highly colored, that they had 10,000 converts in 1850, and about 15,000 seven years later, still we must believe that there was some foundation for their statement.

The year 1860 was important in the East. It was then that English arms so completely mastered the resistance of the great Chinese Empire. British greed had forced India's opium upon the people of the eighteen Provinces. British guns were the unanswerable argument which supported the demand. The forts of the Peiho fell before the merciless fire to which they were subjected. Pekin was taken and sacked. The prestige of China was destroyed. It was all man's wrong and man's wrath against his fellow-man. Yet, how God overruled it for His own glory! The fruits of that victory—directly or indirectly—were the enforced opening of new Chinese ports to commerce, additional guarantees for Christian Missions, and the opportunity it gave Russia of seizing lands contiguous to China.

Nowhere more than in Korea were these changes felt. It had been supposed that China was impregnable. But the Dragon Throne had been despoiled by a mere handful of "outside barbarians." The great Emperor was an exile in Tartary. The red cross of St. George floated over the palace of Pekin. All this sent a thrill of consternation through the "hermit nation"—where the more thoughtful ones could see that such an overthrow was indicative of their own peril, if not a prelude to their own destruction. The handwriting was on the wall. One has said, "Political convulsions, like geological upheavings, usher in new epochs of the world's progress." It has proved so in this instance. Paganism at once made frantic efforts to shut itself securely away

from progress. Armies were drilled in Korea, forts were built, frontiers were guarded, every precaution was taken. Watch-fires were kindled at a moment's notice on the coast, and headland telegraphed to headland of any impending danger. All was in vain.

Within six years Napoleon III. sent an expedition to Korea. On the plea that certain Frenchmen had been slain in a recent persecution of Christians, Admiral Roze, of the French navy, blockaded Han River, penetrated the interior as far as Seoul, the capital, and completely destroyed the city of Kang Wa, situated on an island of that name, and the chief military depot of Western Korea. He afterwards attacked Tong Chin. Here he was repulsed with great loss, being ultimately obliged to retire altogether.

An American buccaneering expedition, on the schooner "General Sherman," in 1866, made a futile attempt to reach the royal tombs of Pingan, where it was said that the Emperors of Korea were buried in coffins of gold. The Yankee craft ran aground at low tide in the river. In this helpless condition it was surrounded by blazing fire-rafts and destroyed; the crew were all slain. Admiral Rowan, on the Flagship "Wachusett," immediately demanded of Korea an explanation of her "insult to the flag." Not meeting with success, he returned to China, but almost immediately despatched the U. S. Corvette "Shenandoah," whose officers finally learned the particulars just given.

It soon became evident that our government must take some steps to ensure the safety of American mariners who were in the waters adjacent to Korea, and might be shipwrecked. The authorities at Washington instructed the new minister to China, Hon. Fred. F. Low, to proceed to the Korean Capital, and if possible conclude a commercial treaty between that Empire and the United States, having especially in view the point alluded to.

Rear Admiral John Rodgers, commanding the Asiatic squadron, was directed to accompany him with sufficient force to maintain the nation's honor. Five war vessels were detailed for this duty. On May 23d, 1871, this little fleet anchored off the western coast of Korea. The Americans, on landing, were treated with civility. Eight Korean officers visited the Flagship, although they presented no credentials. Pending diplomatic negotiations, the Admiral ordered a survey of the Han River. To this duty two gun-boats and four steam-launches were assigned. Ascending the river in obedience to orders, they were met by a terrific fire from numerous shore batteries, which opened upon them without previous warning. The forts were silenced by a return fire, and demolished by ten-inch shells, after which the

ships returned to anchorage. As no apology was offered within ten days for this assault, 759 men were landed and ordered to carry the citadel. This was done in splendid style. To the credit of their courage be it said, the Koreans refused to surrender, and when their stronghold fell, it was found that only twenty of the garrison survived, and they were wounded. Three hundred and fifty corpses were piled up in one place. If they failed it was not through cowardice.

In reality, the Americans gained no substantial advantage, and, like the French, were inclined to withdraw without further demonstrations. Yet they prepared the way for others to enter. The voice of their howitzers was heard in the land.

In 1876, Japan accomplished the important task, never before successful, of making a complete treaty with Korea. This was done under the potent influence of a powerful fleet, and a large force of troops. The French and English tried to take immediate advantage, but made no headway. This was in 1881. Meanwhile, the trade between Korea and Japan increased marvelously, a fact which incited Western envy to seek some method of dividing its obvious profits.

Under the direction of President Hayes, and the authority of Congress, Commodore Shufeldt visited Korea, and vainly endeavored to establish cordial relations with the authorities. Nothing was accomplished. The following year, however, through the friendly intervention of Li Hung Chang, the Chinese Viceroy, the Commodore was better received, and on May 6, 1882, he negotiated an agreement which binds together the "Outpost State" and the United States in terms mutually satisfactory.

General Foote was sent by President Arthur, as minister resident, to Seoul. He was received at court, and established at the capital a United States legation.

Evangelical religion was introduced into Korea by Rev. John Ross, a minister of the Scotch United Presbyterian Church in Manchuria. In 1873 Mr. Ross visited the most eastern port of Manchuria, known as the Korean Gate, the place where Korean merchants were wont to exchange the products of their country for Chinese products. By a remarkable succession of providential events, Mr. Ross was enabled to translate portions of the Gospel of Luke into the Korean language. These portions, in the form of tracts, were carried back into the Korean valleys by young men who had come under the influence of the truth through Mr. Ross and his associates. In the course of time, Mr. Ross and Mr. Webster, in the face of great exposure and imminent peril, visited the valleys where the word of God had been scattered, and to their joy found many who were ready to confess Christ. During their first visit

eighty-five men were baptized in the three valleys, and many were reserved for further instruction. Soon after these events our own mission was organized, followed by those of the Methodist Episcopal Church of the United States, and the Presbyterian Church of Australia, whose missionary, Mr. Davis, recently died of small-pox. Mr. Gale, a representative of the University College Y. M. C. A. of Toronto, is laboring at Fusan, some 200 miles southeast of the capital. He is to be joined in the near future by Dr. Hardie, a medical missionary, from the same association. In 1884 the Presbyterian Board of Foreign Missions began a station at Seoul. H. N. Allen, M.D., then living in China as a medical missionary, volunteered to go thither. He was sent, and Mrs. Allen soon followed him. Minister Foote at once appointed him physician to the Legation, which assured his safety and favorable reception. Previous to this, Rijutei, a Korean of high rank, had been sent to represent his government in Japan. Here he was converted. It was at his solicitation that our Board undertook the present work. It has been greatly blessed of God. During a disturbance in Seoul, which occurred about a month after Dr. Allen's arrival, a number of persons of distinction were wounded. Under Dr. Allen's care, many of them recovered. The life of Min Yon Ik, a nephew of the king, was thus saved, and the prestige gained for western medical science and for the whole work of missions was very great. Dr. Allen's influence was unbounded. The king at once received him into his confidence as his court physician. He also fitted up a government hospital at large expense and placed it under his care.

Since that time, other missionaries have joined Dr. and Mrs. Allen. Conspicuous among these was Dr. Herron, who, with his wife, entered the field in 1885. In 1887 Dr. Herron became physician to the king, and was given charge of the government hospital. In his five years of service he treated professionally 40,000 Koreans, and when he was laid upon the bed of suffering and death, the loving sympathy of the natives whom he had helped testified to their regard for him.

Rev. H. G. Underwood and wife have been working in Korea since 1885. He has been busily engaged in carrying a dictionary and other Korean books through the press in Japan, while Mrs. Underwood, as a practical physician, has found a wide field of usefulness. A recent tour in the interior has proved that the Korean officials are not ready to openly permit the preaching of the Gospel; but notwithstanding prejudice and opposition, the mission is now stronger in numbers, in knowledge of the field, and in all the requisites of effective work than ever before. Mr. Underwood's greatest work thus far has been the preparation of a Ko-

rean grammar and a hand-book of the language. His high attainments in Korean fit him for the great work of translating the Scriptures, to which he is devoting much time and labor.

When the Korean Embassy came to Washington, in 1889, Dr. Allen was permitted, at the earnest request of the king, to accompany them as secretary and director. He was afterwards reappointed by the Board with a view to opening a missionary station at Fusan, on the southeast coast. This being found impossible at present, Dr. Allen, with the consent of the Board, removed to Chemulpho, the port of Seoul, on the west coast. He has since resigned in order to become secretary of the U. S. Legation at Seoul.

At the suggestion of our Commissioner of Agriculture at Washington, an experimental farm has been started in Korea. Seeds, with directions, have been contributed from the Department. The intention is to have the increase of these scattered throughout the kingdom. Blooded animals from California have also been purchased for this government plantation.

Three of the most distinguished nobles of the empire have entered the Methodist College at Shanghai.

What of the future? We only know this—God's providences have no backward steps. Let us have the assurance of faith. Let us have importunity in prayer, that our hope may share the promise of that future when on the entire Peninsula the "Light of Asia" shall pale before the "Star of Bethlehem," when Laotse and Confucius shall be forgotten in the ascendency of Christ; and when the Cross of Calvary shall irradiate Korea with such celestial beauty as shall make it indeed the "land of morning calm."

Station.

Mission begun in 1884; station, Seoul, the capital, near the western coast, on the Han River; and twenty-five miles overland from the commercial port, Chemulpho; laborers—Rev. Messrs. H. G. Underwood, D. L. Gifford, Wm. M. Baird and C. C. Vinton and their wives; Rev. S. A. Moffett; Mrs. J. W. Herron and Miss S. A. Doty.

Missionaries in Korea.

* Died. Figures, Term of Service in the Field.

Allen, H. N., M.D.,	1884–1890	*Herron, John, M.D.,	1885–1890
Allen, Mrs.,	1884–1890	Herron, Mrs.,	1885–
Baird, Rev. W. E.,	1891–	Moffett, Rev. S. A.,	1889–
Baird, Mrs.,	1891–	Underwood, Rev. H. G.,	1885–
Bunker, Mrs. Annie Ellers, M.D.,	1886–1888	Underwood, Mrs. (Dr. Lilian S. Horton, 1887)	1888–
Doty, Miss S. A.,	1889–	Vinton, C. C., M.D.,	1891–
Gifford, Rev. D. L.,	1888–	Vinton, Mrs.,	1891–
Gifford, Mrs. (Miss Hayden),	1888–		

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Korea Without and Within. W. E. Griffis. $1.15.
Life in Korea. W. R. Carles. 12*s.* 6*d.*

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